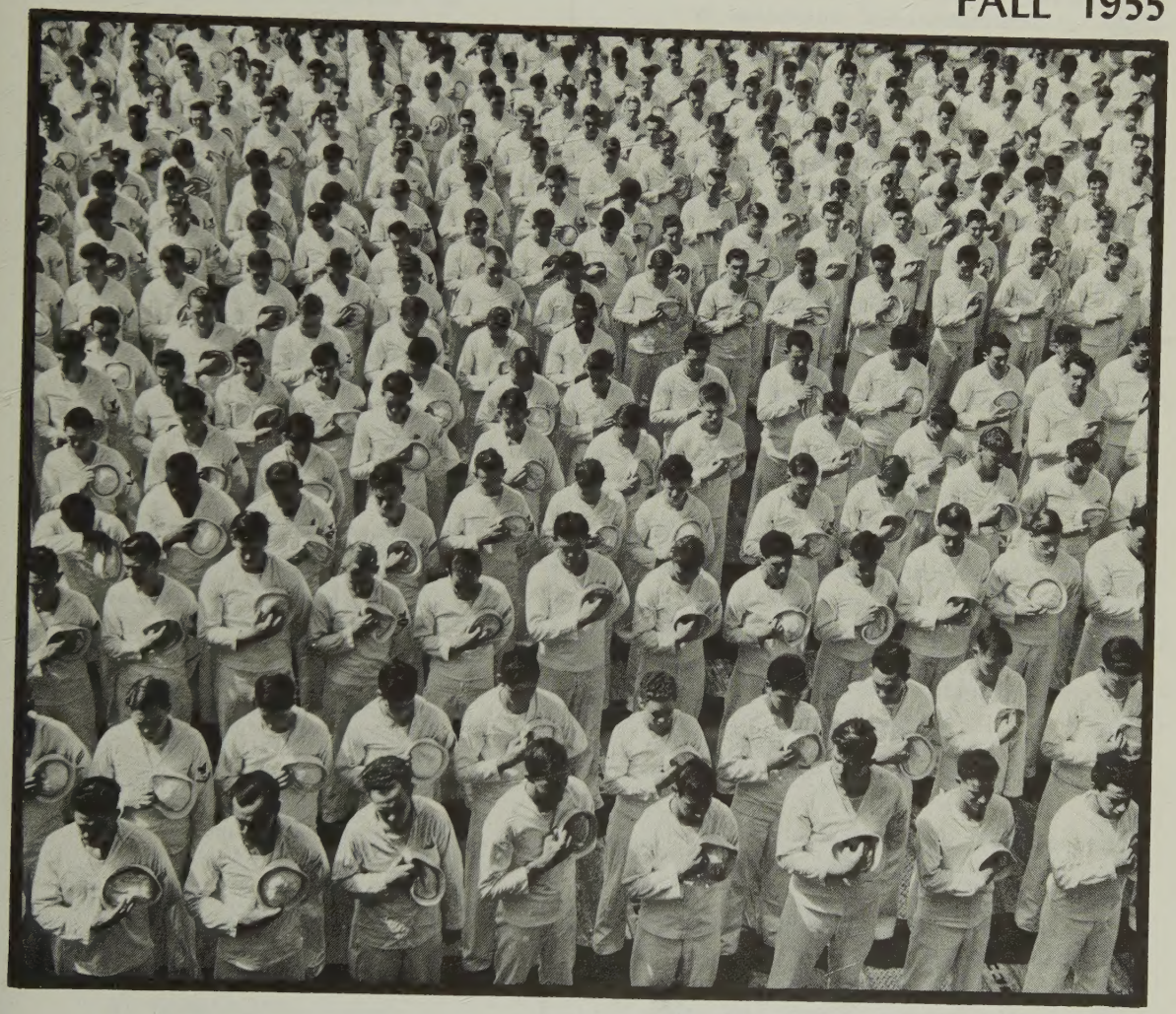
# NAVY CHAPLAINS BULLETIN

FALL 1955



NAVPERS 15020

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# NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

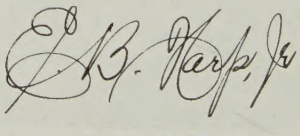
CHIEF OF CHAPLAINS

By the time this Bulletin is received, we will be approaching a memorable day in the history of the Navy Chaplains Corps. I refer, of course, to our 180th Anniversary on 28 November 1955. I know that all of us will remember this significant date with both humility and pride. It is a humbling thought when we try to fathom the great debt we owe to our predecessors who labored so faithfully and well through the years. We rejoice that many of them are still with us and will be able to share these celebrations and see the results of their labors.

We approach this day also with a real sense of pride in our Corps. Not only because of the dedicated Priests, Rabbis and Ministers who comprise it, and not only because of the accomplishments and advances that have been made, but especially for the great service that has been rendered by our Chaplains to God, to our country, and to our fellowmen.

Ours has not only a fruitful but a vital ministry; a ministry that can never be computed or fully evaluated, for Almighty God maintains that record.

However tempted we might be to glory in the past, we must never forget that our work and calling is a continuous one. While we can point with justifiable pride to the achievements of the first 180 years of our Corps existance, we must ask ourselves, "What will the next decade produce?" The answer to that is in our hands here and now. May God give us strength and the will to measure up to the challenge and trust imposed upon us.



E. B. HARP JR.
Chief of Chaplains

THE WHITE HOUSE
WASHINGTON

August 11, 1955

Dear Admiral Harp:

To all Navy Chaplains I extend my greetings on the one hundred eightieth anniversary of the establishment of the Corps.

I congratulate all of you on the record which has been built by the Navy Chaplains since before the Declaration of our national Independence. Their willingness to give their lives for their fellow men, their heroic actions in time of crisis and danger, their unwearied efforts in the line of everyday duty constitute noble entries in our nation's naval history. Their presence among the members of our armed forces is a constant reminder of the spiritual values central to the way of life for the defense of which alone our armed strength is maintained.

In today's peacetime the work of the Chaplains to help maintain the morale of the individual man in uniform matches in importance their obligations in time of war. I know the Navy Chaplains will continue their outstanding performance of this task. And I am confident that they will continue to discharge their future responsibilities with the distinction that has characterized the efforts of their predecessors.

Sincerely,

Dwight D. Eisenhower

Rear Admiral E. B. Harp, Jr.
Chief of Chaplains
Department of the Navy
Washington 25, D. C.

## OUT OF THE DEPTHS

By Joshua L. Goldberg, Captain, CHC, USNR

It was the summer of 1938. Hitler was lord and master over his own Austria. Beautiful Vienna became Nazi in flesh and spirit. At that time, I was sent to Vienna and Berlin for the purpose of rescuing valuable collections of Judaica confiscated by the Nazis from Jewish institutions and individuals.

Reaching Vienna, I thought it advisable to make my presence known to our Consul General. It was about 0930 when I reached the consulate and was amazed to find several hundred people queued up alongside the fence. Upon inquiring, I was told that an American citizen had priority, whereupon I made my way forward and knocked on the gate. I was admitted and before long was presented to a tall, engaging, hearty gentleman-Mr. John C. Wiley-the American Consul General. His ease of manner, personal charm, and thorough diplomatic training made me feel completely at home. To me the consulate represented American "extraterritoriality" in the midst of Nazi totalitarianism.

### Eyes of Flesh

I asked the Consul General how the consulate with limited personnel could take care of so many people in one morning. He smiled sadly, picked up a schedule and informed me that the number of cases and people to be delt with by his office that morning numbered less than twenty. I continued to wonder aloud why hundreds were standing in line outside. Mr. Wiley's reply reminded me most poignantly that I was in a different world, so different that one had to see it with eyes of flesh to get the full impact of its meaning and consequence. These hundreds, Mr. Wiley indicated, had no business in his office. They stood there by day and late into the evening, bringing food with them, because they felt a sense of security while leaning against the fence of the Consulate and a sense of safety under the American flag fluttering overhead.

Mr. Wiley opened my eyes to many unseen things, offered to be of help, and extended a cordial invitation to tea at his home to continue our conversation. In his home, filled with works of art, I met his wife--a most charming person. a renowned sculptress, linguist, persona literata, and perfect hostess to boot. Their conversation

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# Three Thoughts Insp

## TRAINING WITHOUT INDOCTRINATION

by

Captain Clinton A. Neyman, ChC, USN (Ret)

Among all the remarkable photographs and paintings reproduced in a best-selling pictorial history of World War II, there are only two pictures to remind the reader that there were chaplains in the war. One is the photograph showing President Roosevelt and Prime Mininster Churchill and others at Divine Service in the HMS Prince of Wales in August of 1941. The officiating British chaplain is not shown. The other is of a chaplain (presumably of the American Army) blessing men about to board ships for the Normandy invasion in June of 1944. This is not a criticism of the volume. The editors of this typical "report in pictures" clearly state that their book is "not a complete history of the war," that it "does not deal with the vast complex of political and social forces which precede and follow wars and are indeed intertwined with every battle." They might have added, also, religious forces.

In this greatest of all -- and truly global -- human struggle of six years duration, the United States participated actively and decisively for three years and nine months. Eleven million Americans were in uniform when the end came. With them, wherever they were or had been, were their chaplains -- thousands of them.

Part of these were Navy chaplains. As the Navy and the Marine Corps mounted to an all-time maximum strength, so did the Chaplain Corps, striving to keep pace with the demand and need of its ministrations.

### Expansion of the Corps

When the national emergency was declared on September 8, 1939, there were 94 chaplains on duty in the Navy. During the interval before Pearl Harbor there were additions that increased the Regulars to 105 and brought Reserves into active service. Corps strength stood at 192. This brought the total of those who had become Navy chaplains across the years since the first American chaplain of record in 1776 (John Reed) to the number 575. The next three years saw 2,880 chaplains added to the roll. In August of 1945 the Chaplain Corps of the Navy reached a peak enrollment of 2,811.

Nothing could be more obvious than that the experienced Regular chaplains represented only a small portion of this World War II Chaplain Corps. Thirty-five of these Regulars, however, had seen service in World War I and across all the intervening years. And they were joined by seven others who had been Chaplains in the first World War. But the fact remains that the magnificent record achieved by the Chaplains in World War II must be credited principally to the patriotism, devotion, sacrifice, and adaptability of the clergymen, priests, and rabbis who left their congregations and their church duties of all sorts to do their share of the Lord's work with the men and women in uniform.

### Chaplain's School

A significant contribution to the attainments of the war-time Corps was made by the Navy's Chaplain School. This began in February, 1942, at the Norfolk Naval Operating Base; and from March 17, 1943, to the day of its decommissioning on November 15, 1945, it was at the College of William and Mary, Williamsburg, Virginia.

A total of 2,741 chaplains completed the course given at the school. Among these were six who had seen service in the first World War.

# The 180th Anniversary

There were (and probably still are) varying opinions as to the nature and value of the school's course of indoctrination and of its means of acquainting qualified clergymen with what they needed to know and to do while in uniform. Indeed, those responsible for the administration and instruction of the school were never too sure in any case. And even now, it seems a weighty task to have undertaken -- to formalize and standardize the preparation for active duty of over eighty per cent of the men who have ever had the honor and the responsibility of serving as Navy chaplains.

## Meeting the Challenge

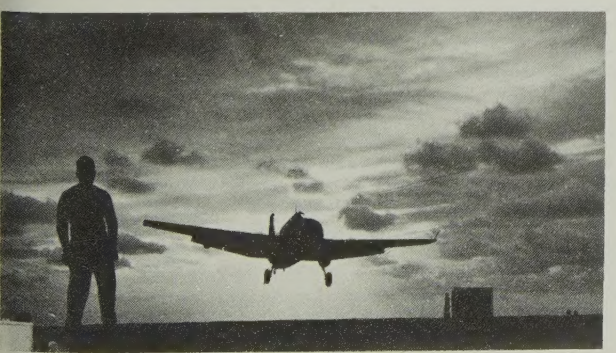
The war was tremendous and different. Older combat conditions did not repeat themselves. Peacetime procedures were in abeyance. The school's curriculum was constantly in flux. Textbooks were few, indeed. But there were reams of mimeographed lectures and syllabi -- constantly undergoing revision and change. And faculty changes were numerous, too. In the forty-five months of the school's duration, with staff strength ranging from two to nine, a total of twenty-two chaplains served officially on the faculty; and this does not include the now-indeterminable number of chaplains and others of line and staff from ships and neighboring stations who aided in the instruction. Of these twenty-two, ten were graduates of the school, returned from ships and troops in the combat zones. Without their help much of the school's value would have been lacking

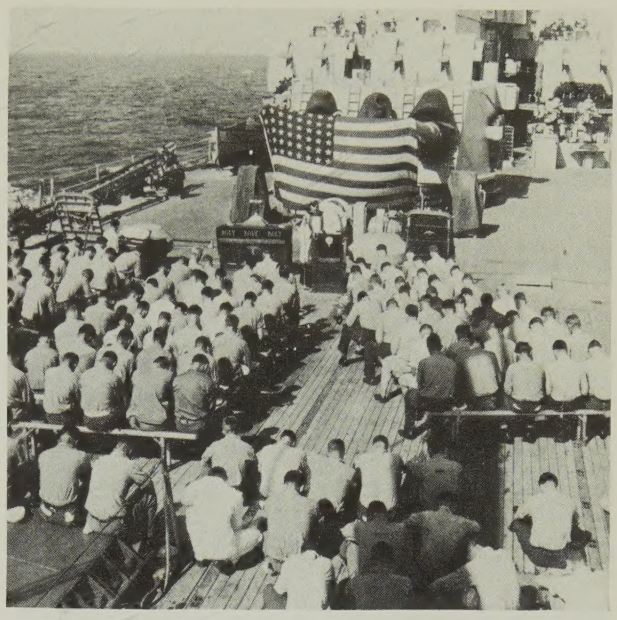
## Cooperation Without Compromise

But these are details. The main point is that, in all this endeavor to achieve maximum Corps effectiveness and to make the highest contribution to the war effort, there was the basic assumption that the chaplains had a common task and brought to it a common dedication. The big job was to serve and to witness in such manner as to bring men and women closer to God in the time of their greatest need.

The chaplains of the Navy represented thirty-seven different religious bodies -- Protestant, Catholic, and Jewish. In other days and times it might be well enough for them to do otherwise; but now it was vital that they should know and help each other, and work together. So the school started with the announced slogan: "Cooperation without Compromise." And it kept that in view throughout its existence.

No small part of the universal respect and gratitude accorded the chaplains for their part in the war came from the fact that, in large measure, they endeavored to put that slogan into practice.





THE CAUSE WE SERVE

By Captain George A. Rosso, CHC, USN
Assistant Director, Chaplain's Division

I like to think that the most reasonable men in the world are those who serve God intimately. I use the word reasonable advisedly because we live in a day when many people, by some strange distortion of philosophy, would write the clergy off as visionary, stupid or superficial... almost any adjective rather than reasonable.

The concept reasonable, it seems to me, should never be used in opposition to the supernatural or faith. It sets up false poles of thought. This may strike the contemporary ear as startling, but the most reasonable thing in the world and therefore the most natural, is to live supernaturally. This is not borrowing a paradox from Chesterton; it is absolutely true.

Blaise Pascal hit it off neatly and with dispatch when he said:

> "There are only two kinds of people who can be called reasonable: those who serve God with all their heart, because they know Him, and those who seek God with all their heart, because they do not know Him."

Now it is precisely here that this preamble ties in with the headline, 'The Cause We Serve'. The chaplains of the United States Navy are, by portfolio and conviction both, dedicated to the very reasonable chore of bringing Navy personnel to God and God to Navy personnel. That sounds a little on the trite side and it is, because it's true. Intrinsic to that chore is the loveliest, and sometimes, loneliest burden that mortal man can shoulder... the service of God and country. Why a man does it, how he does it is a covenant between God and himself but it is, I submit, an eminently reasonable one.

Presumptous? Not in the sense, surely, that the conclusion exceeds the premises and has one jockeying with pride rather than reason. What else did God mean when he did not suggest but command that men serve and honor Him through their fellow men? The state, one's country, is simply an aggregate of fellowmen united legitimately under God for fuller life. His authority filters through its fabric all the way to what I think is a glorious sector of that aggrerate, the United States Navy.

Isn't it a notable and reasonable thing to dictate our prime faculties to the purpose for which they fell from

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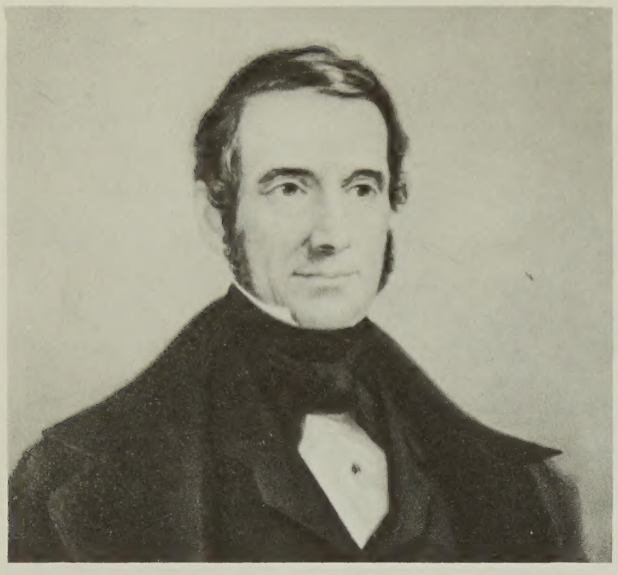


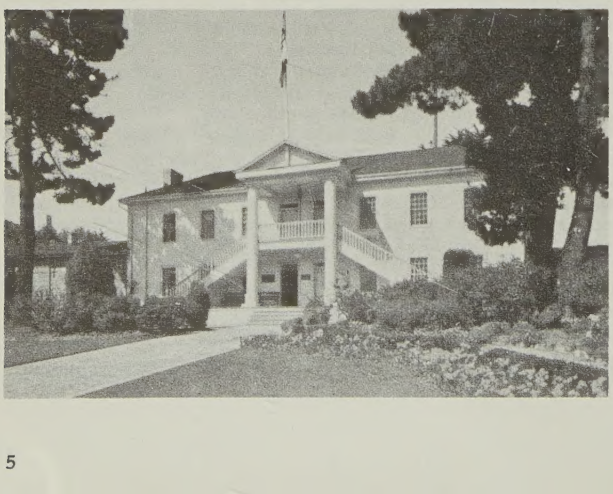
WALTER COLTON DEDICATION

Among the best known of the Navy chaplains of the ninteenth century is Walter Colton, a Congregational minister, who served as chaplain from the time he was commissioned in 1830 to his death. He played an important role in early California history and was the author of several books.

Chaplain Colton was serving aboard the USS Congress when that ship was a part of the Pacific Squadron under the command of Commodore John D. Sloat at the time when the United States flag was first raised at Monterey, California, on 7 July 1846. In raising the flag the United States laid claim to all of California which previously had been under Mexican rule. Since the United States was then responsible for the Civil administration of California, some provision had to be made for the establishment and maintenance of civil authority.

Commodore Sloat selected Chaplain Colton to be Alcalde at Monterey, an office which combined the duties of sheriff, judge, prosecutor, coroner, and governor. Colton went ashore at Monterey in July, 1846 and remained there for three years, or until the early summer of 1849. His book, Three Years in California, gives a fascinating account of these early days of United States rule in that land.

Chaplain Colton established the first American press in California. He was co-founder, with Robert Semple, of the first American newspaper in that State. He built the first public building to be erected in the State after the American occupation. This building, still standing at Monterey, was begun in 1847 and completed in 1849. It has long been called Colton Hall. Here California's Constitutional Convention met in 1849.



A plaque honoring Chaplain Colton has been cast and is to be dedicated at Colton Hall with appropriate ceremonies on November 28th, the 180th anniversary of the Chaplains Corps. The plaque will bear the following inscription:

This Hall Started in 1847 Completed in 1849
Was Named After the Builder
CHAPLAIN WALTER COLTON, U.S.N., 1797-1851

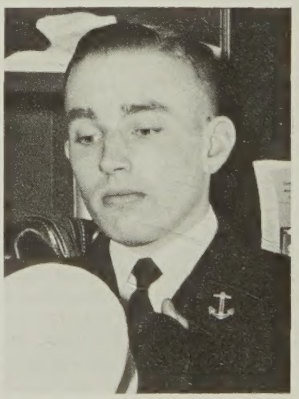
Congregational minister, historian, author, and editor, Who served as the first alcade of Monterey from the Summer of 1846 to the summer of 1849. In partnership with Robert Semple, Colton established California's first Newspaper, "The Californian," He impanelled the first U.S. Jury ever to be summoned in this State on September 4, 1846: And in 1847 was appointed Judge of the U.S. Court of Admiralty.

"The American People love valor but they
love religion also.
They will confer their highest honors only on him
Who combines them both."-Colton

The committee in charge of local arrangements includes Chaplain H.C. Albrecht now serving at the Naval Postgraduate School, Monterey, and Mrs. Pauline Mc Cleary, Curator of the Colton Museum. Chaplain Clifford M. Drury, the historian of the Chaplain Corps and a member of the faculty of the San Francisco Theological Seminary, has been asked to give the dedication address.

* * *

FIRST CHIEF OF CHAPLAIN'S GRANDSON AT ANNAPOLIS



The grandson of one of the most prominent men in the history of the Chaplain Corps has just finished his "plebe" year at the Naval Academy at Annapolis, Maryland. He is Midshipman John D. Frazier whose grandfather was Chaplain John Brown Frazier. Commissioned in the Corps in 1895, Chaplain Frazier was to become the first Head (or Chief) of the Chaplains Division, being appointed to that position in November of 1917 with an office in the Woodward Building, Washington. As the first Chief he set precedents and established traditions. He cast the administrative functions of that office into a mold which guided his successors. His greatest bequest to the Corps was the Corps itself. Largely through his efforts the Corps was lifted to its unprecendeted high standard of educational training, of spiritual power, and of native ability. Frazier Hall, the religious center at the Norfolk Navy Base, stands as a memorial to him.

The grandson, Midshipman John D. Frazier, hopes to go into Naval Aviation following his graduation scheduled for June of 1958.

## SEMINARY DEAN POSES PROBLEM OF MILITARY EXEMPTION TO THEOLOGICAL STUDENTS

Editors Note: Following is a letter by Dr. Elwyn A. Smith, dean of the Theological Seminary of University of Dubuque, on the exemption of pre-theological students from military service. The letter was sent to all students at Dubuque Seminary. Permission to reprint this letter was obtained from Dean Smith through the Committee on Chaplains and Service Personnel of the Presbyterian Church, U.S.A.

On a number of occasions in recent months and in various forms there has been drawn to my attention the whole complex question of the relationship of the clergy to the military question. At the present time, students preparing for the ministry in college and seminary enjoy exemption if they care to claim it; and no minister is drafted to serve as a chaplain.

### Two Dangers

There are two dangers in this situation. The first is that this special privilege will be quite simply used to avoid military service. It is sometimes possible to identify out right draft-dodgers who apply to a seminary. We simply refuse to pre-enroll or admit such persons. But the question is usually more subtle. A man who knows that the law grants him military exemption will avail himself of its protection without having thought about the implications of this extraordinary privilege.

Within the last six weeks two inquires have come to my desk raising the question: "How can you be certain that the seminary is not 'improperly' protecting men against the draft?" We do not have Geiger counters to read the motives of men: we can only ask you to consider the issue for yourself.

The second major problem is one which seldom comes to us in the form of open criticism but which, if anything, is more serious. The Protestant clergy is progressively separating itself from the most universal experiences of American men and women by systematic avoidance of military service. The occasional minister who serves in the chaplaincy does not change this "class-making" practice. The danger that there will come an eventual failure of understanding between ministers and parishioners; the almost complete failure to prepare adolescent youths for military service; the barrier between the minister who chose not to serve and the parent who has lost a son or otherwise experienced anxiety owing to military action; complete unfamiliarity with experiences that are characteristics of military life which closes a whole area of the ministry to the man who has not known them; and the odious question of special privileges-all these are the penalities of systematic exemption of the clergy from the military responsibility.

### What To Do

There are a number of things a man can do if he cares to act on the thinking here presented. You may inform your draft board that you do not wish to be deferred and seek reclassification. Another possibility is to accept 4-D classification while in college and to enlist for a couple of years' service in the ranks before entering seminary. A third possibility is more likely for men now in seminary: to undertake a couple of years 'service in the chaplain corps immediately after graduation, before family responsibilities increase any further, and in some cases, before marriage. It is always harder to go into the chaplaincy after having become established. Steps may be taken to enter the reserve chaplain corps while still in seminary; when the supply of chaplains is sufficient, a man will not be asked to go on active duty immediately after seminary, but may choose to do so at a later date. The uncertainty associated with reserve status is no greater than what is borne by others who must serve, and it is precisely in facing these problems that a minister comes to understand the experience of American men and families in the same situation.

### The Moving Times

There are sound reasons why a few clergy should not serve in the military at all just as there are a few lay people who ought never to serve in the armed forces, but the prevailing climate of the church should be one of familiarity with military life and this will not be produced while clergymen as a class by-pass all contact with military life.

With the utmost earnestness we request that you give this matter your thought. It seems to us that the largest issues of the witness of Jesus Christ are involved.

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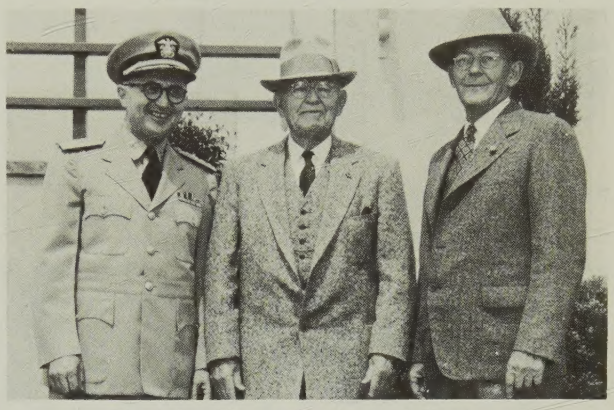


Chaplains Harp, Dickins and Workman

## CHAPLAIN IS HALF AS OLD AS CORPS

The Third Chief of Chaplains, born in the year President Lincoln was assasinated, the senior living Navy chaplain today, Curtis H. Dickins, Captain, CHC, USN (Ret), celebrated his nintieth birthday on 24 July with his wife and friends at La Jolla, Calif. Hundreds of congratulatory messages were received by him. The Secretary of the Navy, The Honorable Charles S. Thomas, sent this greeting: "I take pleasure in congratulating you on the occasion of your 90th birthday and extend to you every good wish for many happy years to come. Your contributions to the Navy Chaplains Corps and thus to the spiritual side of the Navy will long be remembered."

* * *

## STATEMENT ON RELIGION IN THE SERVICE

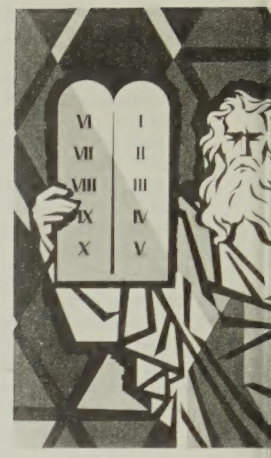
By General Oliver P. Smith
United States Marine Corps (Retired)

General Smith, a veteran of over 36 years service in the Marine Corps, and recognized for a brilliant career of leadership and command acumen was Commanding General of the Fleet Marine Force, Atlantic at the time of this statement on religion in the military. On the first of September he joined the Retired List.

"Religion, in the sense of adherence to Christian precepts, was a potent force in the foundation of our nation and has guided us throughout our history. Its influence is felt in every walk of life, including the military. Its outward manifestation, by military personnel, in the form of attendance at religious services, has been more pronounced in the combat zone than in the atmosphere of garrison duty. In combat, men feel impelled to seek guidance and support from some power beyond themselves. Surely, if this quest for guidance and support brings some degree of peace and comfort to a man in combat, as it manifestly does, it should be equally efficacious in every day life. If we seek such guidance and sincerely attempt to apply Christian precepts in our human relations, we will have the solid satisfaction of feeling right with ourselves, right with our fellow men, and right with God."

# NEW POSTER SERIES

Set E No. 1




Set E No. 2

Early this fall the new Chaplains' Poster Series will be distributed. The poster for each month is based on a biblical theme, a legend of which appears on the posters but not on the reproductions here. The art work is done in richly stained-glass stylism. Last year's series was awarded first place in the poster class by the Lithographers National Association in its 5th annual lithographic awards competition, a selection from a total of 1700 entries for top award in one of the 44 classifications. The artist is Mr. Joseph Binder with whom Commander J. J. Tubbs, CHC, USN worked out the 1954 and 1955 sets.

Set E No. 5

Set E

Set E No. 9

Poster series copyright by Joseph Binder, New York, 1955.
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Set E No. 10

CHRIST BLESSING FOOD

Set E No. 3

UNTO YOU...

Set E No. 4

ION

LIFE ETERNAL

Set E No. 7

CONFIDENCE

Set E No. 8

FAITH

Set E No. 11

FORGIVENESS

Set E No. 12

# "CONFIDENTIALLY" FOR THE CHAPLAIN

By William M. Hearn, LT, CHC, USN

The Chaplain does not handle many registered publications, he is not held responsible for many documents marked "Confidential" or "Top Secret," but he does deal every day with confidential information. To the Chaplain is entrusted the confidential information about the lives, problems, mistakes, hopes, plans of the men whom he serves as Chaplain. He is their minister, counselor, and friend. How the Chaplain handles this confidential information is a matter of great importance to the effectiveness of his ministry.

A military unit is a form of community. The larger units, ships, bases, stations, camps, may seem big and impersonal. Here one man and his personal affairs may seem like one grain of sand on the seashore.

But these larger units are broken down into smaller communities, a division on a ship, a company or platoon in an Army or Marine outfit. Here we find that relationships are not so impersonal. In these small communities we find the old plagues that afflict our communities in civilian life, jealousy, envy, scandal, gossip. Here also are the kidders, the hecklers. Here almost every one talks about almost everybody else's business.

Sometimes this talk is friendly, good natured banter. Sometimes it is more malicious. Some men do not care if everyone knows their business, others do not want their affairs known and discussed. Some men are insensitive to the kidders, others are supersensitive. The latter are prey of the hecklers who like to "get their goat."

At times prejudices, differences in race, religion or national background enter into this barracks or compartment gossip.

## Faith in the Chaplain

When a man finds that his fellows are talking about some of his affairs that he told the Chaplain in confidence, his faith in the Chaplain and in what the Chaplain stands for is seriously jeopardized.

The man who has troubles at home such as sickness or death in the family does not keep or expect others to keep such matters in absolute confidence. However, the man whose parents are getting a divorce, the man who has caused a girl to be pregnant, the man who has difficulties with the police, the man who has had a fight with his wife or the man whose wife has deserted him, these men feel very strongly that these matters should be kept in confidence. They will not go to a Chaplain for help who does not keep inviolable confidences that are entrusted to him.

Protestant chaplains (I am one) do not hear confessions as a formal part of their ministry as do the Roman Catholic Chaplains. But we hear many times the innermost secrets of men's hearts. We must respect these confidences as the Catholic priest respects the confidences of the confessional.

Our attitudes towards this matter as Chaplains are for the most part the attitudes we had towards such confidences in our parish ministry. If we have discussed such matters around the parsonage dinner table, we will be tempted to discuss them in the wardroom. If we have used people's private lives as sermon illustrations in our church in civilian life, we will be tempted to do so in our military church service.

## Helping To Solve A Problem

If a man comes to us and wants to talk over a problem, discretion and a guarded tongue can keep us from violating those parts of the discussion that are confidential. If, however, the man wants us to do something about his problem, we are faced with a sometimes delicate situation.

For instance, a man comes to a Chaplain with a problem at home of such a nature that he does not want others to know about it. Yet he wants leave. Here the Chaplain is faced with a dilemma.

Most of the time the command, quite naturally, wants to know why the Chaplain thinks that a man should have leave; and most of the time in cases of illness, death in the family and similar problems, the Chaplain is free to discuss the problem with everyone up and down the chain of command who needs to know about it. However, there are those times when men have problems such as we have mentioned or some even more complex which they do not want others to know about. In such cases, happy is the Chaplain who has such a good relationship with his command that he can request a leave for a man for personal reasons and get it for the man without having to amplify the reasons. This implies a confidence in the Chaplain's judgement which he must be careful not to violate.

Most of the time, however, it is advisable to tell certain people in the chain of command something about the man's problem. In these cases I believe that the Chaplain should always tell the man that it will be necessary to talk the matter over with the Commanding Officer or Executive Officer or with certain officers in the chain of command and to get the man's permission to do so.

## Letters From Home

"JOIN THE NAVY AND SEE THE WORLD" This old Navy slogan is still true -- and chaplains particulate in the experience. Chaplain J. R. Bosca helped arrange the tour of points of interest in Bangkok, Thailand when Destroyer Division 1-51 was there recently and enjoyed the mystery, beauty, and education.

The reverse of this problem that always confuses me is when Mother or Father writes about Son and his problems, asks the Chaplain to help and then closes with, "but don't tell him I wrote you."

There are, too, those men who have personal problems which are not really confidential. They come to the Chaplain and to their division or company officers with these problems realizing that they will necessarily be discussed by those who must take action upon them. However, they do not like to have everyone in their compartment or barracks prying into their business.

These are the men who have financial problems, sickness at home, men who are requesting hardship discharges and other requests that involve getting letters, verifications and information from home or the writing of letters through the chain of command. These matters are necessarily handled by radio operators, yeomen and other personnel involved in the handling of communications.

A man from another activity once said to me, "I have not requested a hardship discharge despite the hardships at home because the yeomen in our office tells everybody in the outfit everything they write about.

The Chaplain can, with the permission of his command, help to instruct these key communications personnel in developing the proper attitude toward these personal matters that they handle. He should, of course, start with his yeoman. One of the requirements of a good yeoman certainly must be that he keeps to himself what he hears, reads and types concerning personal matters in the Chaplains Office.

The office itself is also a problem, especially on a ship where space is at a premium. Here are some of the questions we need to keep in mind at all times: Can others overhear a confidential conversation? Are our files, notes and other papers sufficiently secured from the curious? Should we have the yeoman leave the office during an interview? Will his presence keep a man from really discussing his problem fully?

Illustrations

Finally, we Chaplains are tempted by another temptation that looks deceptively like a good means to the end of moral and religious edification. The name of this temptation is "sermon illustration." It has been said in the military service and in civilian life, "I am afraid to talk to Chaplain X (or Reverend X in civilian churches) because I might be a sermon illustration next Sunday."

Illustrations are necessary to give life to a sermon. We also are prone to use them in our conversation. The minister gets into the illustration habit both in sermons and conversation, "That reminds me of when....." If the illustration would reflect on the person involved if identified, we must be careful about using such illustrations in sermons or conversations.

If something has been told to us in confidence, I believe that it should never be used as a sermon illustration. We may tell of how, when we were stationed elsewhere five years ago, a man had a certain problem. We may feel that no one would know who we were talking about; but people get transferred, have relatives, and other friends. Perhaps the man's buddy, brother or first cousin is in your congregation. "It's a small world," as the saying goes.

Yes, we are entrusted with a great deal of confidential information. We must seek to be men to whom other men will feel free to talk about their innermost thoughts, desires, fears, feelings, of guilt, hopes, ambitions and convictions.

In all of these matters we, as Chaplains, have a "security" problem, one that calls for tact and diplomacy but above all for understanding and Christian love and concern.

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RESERVE CHAPLAIN -- MISSIONARY IN JAPAN

PERFORMS TRAINING DUTY IN FAR EAST

Naval Reserve Chaplain Carl Blackler, a Baptist Missionary doing work in the Tokyo area, performs training duty with COMNAVFE regularly. Within the past three months Chaplain Blackler, over and above his duties in the mission, has visited 52 ships, counseling with sailors desiring to see a chaplain, and conducting Bible classes for them. This duty is carried out on a non-pay basis not only to build up Reserve points but because of Chaplain Blackler's interest in the Navy program and his desire to assist in the work of the Force chaplain.

Recently Chaplain Blackler was sent on training duty to the naval activities in Korea. The photo shows the Chief of Korean Chaplains, D.B. Chung, CDR, ROKN, explaining the work of his staff of chaplains in the Korean Army, Navy, Marines and Air Force. The Reserve Chaplain visited isolated U.S. units, the Korean Naval Academy at Chinhae, the Korean Marine Corps School near Pusan, and the Korean National Defense Headquarters at Seoul. He was much impressed with the broad program and the deep consecration of the Korean military chaplains.

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CHAPLAIN'S ASSISTANTS PLEASE NOTE

Navy Chaplains Bulletin would like to receive written accounts of the life, aims, problems and suggestions of Chaplains Assistants in respect to their work with the chaplain. It is not suggested that such stories be a personal accolade (or castigation!) of the bossman, but rather a brief summary of what an assistant does and thinks as he works for the cause of religion in the Navy.

It is hoped that chaplains will encourage this project. If available, a photograph of the Assistant could accompany the story and be sent to: The Editor, Navy Chaplains Bulletin, Chaplains Division, Navy Dept., Washington 25, D.C.

# The Spiritual Attitude of the Youth Entering the Navy Today

A Woman's Point of View
by
Christine Fleming Heffner

(Editors note: Mrs. Heffner is a prominent laywoman of Kansas who wrote this article for the Chaplain's Bulletin. Concerned with the youth of our times and the ethos which is derived from their elders, she speaks as a mother and churchwoman. The trend she has written about is one which Chaplains have to cope with: that of the "heresy of adjustment.")

One of the most notable religious features of our time is a cult of "adjustment" which has insidiously leavened the lump even of the ancient faiths, and has fermented violently among the faithless. It may seem extreme to call this trend a religion, and yet it is the only religion that a lot of people know.

It is, of course, a secular religion, concerned only with the world and the best means of getting along in it. Schools hold courses in it and set its standards as the ideal for good character and citizenship. Parents make an ultimate of it. Organizations concerned with human personality accept it as the target. We see individual achievement discarded or belittled in the shadow of group activity or concern. The sovereign compliment for personality now is to be called "well-adjusted" rather than "outstanding."

## Pressure on Youth

Not only the pressure of society with its many facets of indoctrination, but also the inner fears and lack of confidence hustle the teen-ager toward conformity. Adjustment becomes too often the end-all and be-all of human endeavor. The result is not only an outer mediocrity, which is bad enough, but an inner thwarting and starvation of the spirit that are worse.

Our age has borne many labels, but perhaps one of the most apt is that of the "uprooted age." War-torn lands to east and west of us are not the only lands with their share of displaced persons. The United States is itself becoming a society of persons displaced by the economic, military, and social pressures of the times. Perceptive men have seen in this a basic factor in the increase of delinquency and juvenile crime, and gang-ism.

The normal adolescent and young-adult tendency toward slavish conformity with itself in rebellion against over-protective authority, has now undergone a sort of cancerous proliferation. The trying time of adolescence is the plowed field wherein weeds can thrive when no better crop is planted there. The crop now appearing is the logical one: superficiality, automatism, materialism, spiritual short-sightedness, gangism.

## Follow the Crowd

To the myopia of adolescence, the authority of the crowd is a more real and more pressing authority than that of law or conscience or official leadership. Such adolescence learns to follow, to be sure, but not to follow intelligently, for it follows the nearest or loudest leader without any bearings of its own by which to judge such leadership.

This following is not loyalty but slavery. The very gifts and talents which make a young man of unique worth to society, he thwarts and twists if such abilities do not happen to be presently in vogue. Rather than try to discover his own abilities and to develop them, he seeks merely to imitate the facade of another. Rather than attempt to be his own best self, he tries to be an imitation of a model that does not even really exist. Frustration, insecurity, and bewilderment are the logical results of this attempt, doomed from the beginning to failure.

## Security

Yet security is the purpose and aim of his slavery, though he seldom so defines it. What he is after is a protective anonymity. He hides himself behind strong walls of sameness.

However, the security of walls often is the security of prison, whereas what he really wants is the security of roots -- strong, living roots down into the subsoil of reality which not only hold him firm but nourish him. What he wants, in short, is faith.

You can find walls. They are comparatively easy and quick to acquire. But faith, like roots, must grow, must be nurtured by the soil in which it lives, must be watered from without. This is the profoundest sense -- and the most urgent sense -- in which ours is the uprooted age. Severed secondary roots of place or kindred do not seriously harm if there still lives the taproot of faith. It is the withered taproot that destroys the tree.

## Is a Spade a Spade?

Perhaps there are so many walls just because of a drouth in our times. It has been failure to water faith on the part of parents and churches whose responsibility such care is. We have rationalized the absolutes; for example, we teach that crime is something to be avoided "because it doesn't pay."

Superficial respectability on one hand and scandal on the other have been the only scales we have given children with which to weigh their motives and actions. Good and evil have been offered as merely conditional terms, relegating to mere relativity the goodness and righteousness of God. The social milieu has been the only standard set before the young, and who can blame them if they adopt their own social milieu as their own standard?

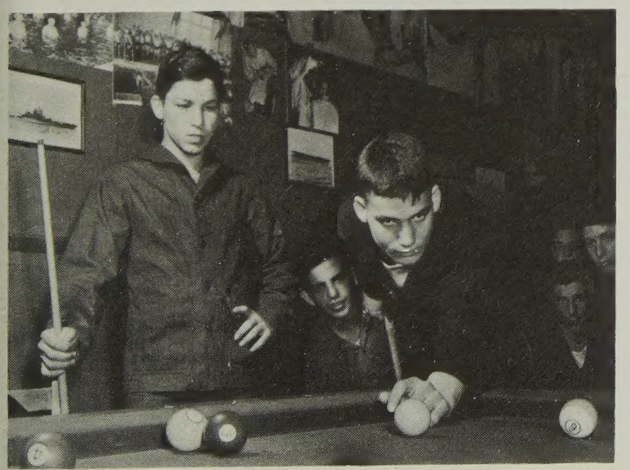
## Here and Eternity

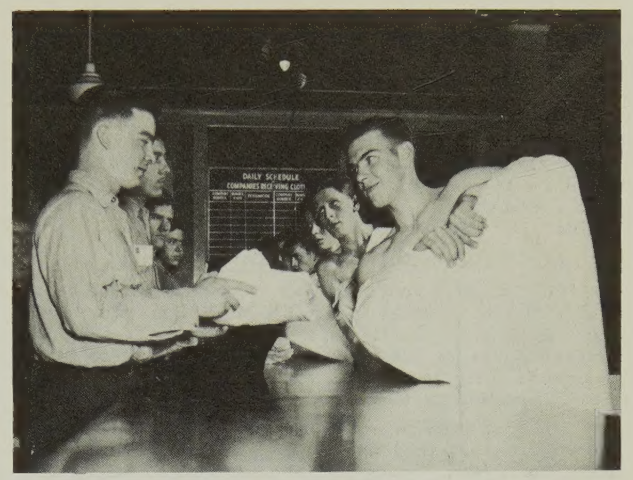
It is to be suspected that the frustration and insecurity we find in many people is not so much the result of external relationships, on which they are so often blamed, as they are the result of the lack of a satisfying internal relationship with God. It is not that they had the wrong parents but that they have had a secular religion. A youngster does need help in adjusting to his environment, to be sure, but it is in adjusting to his total environment in its reality that he needs help -- in other words, he needs to be adjusted to the reality of God -- in the world, in his own life, and in eternity.

## Interpreting Eternity

Yet even the churches have, to some degree, succumbed to the heresy of adjustment, and have spoken to young men and women too much in this-worldly terms. We have sought to interpret to them God and God's action in history in terms of their own experience, whereas their need and earnest (if unconscious) desire is to have their experience interpreted and given proportion by its relation to God and His sovereignty.

This seems a small difference in approach, but it is in reality a tremendous one. One of the chief sources of man's insecurity lies in his need for something larger than himself and his own limitations. Indeed, this is his insecurity. And who can be surprised if he reduces his conception of the absolutes to human mores in an age when the glory of God has been presented as mainly in His creation of man, and when Christian churches have made Jesus






Christ known to him as merely the greatest of men. We have gone to such lengths to present religion to people "where they are" that we have left them standing right where they were. We have presented God so carefully in modern terms that we have given men only a God Who is another modern, like themselves.

## Modern Youth and Religion

But man is never really "modern man" any more than God becomes a "modern God." The basic needs of man's soul have been the same since the day he fell into sin, and the basic needs of each man's soul are the same from the time he first makes himself the center of his universe. The God of Abraham, Paul, and Augustine is the God that our youth need and hunger for, though they seldom know it. Only a religion concerned primarily with the relationship of man to God will produce transfigured and transforming lives. The courage to be different for the sake of principles is born only of a firm regard for those principles, and for those principles not as their own ends but as the will of a God transcendent as well as immanent. Our youth entering the armed forces need this vision of God.

## Chaplains Must Mediate

It always takes such a vision of God's glory and righteousness, as Isaiah saw it, to reveal our surroundings in their real state, and to bring to birth in us the courage to go for God, against ourselves and the crowd.

Modernism has attempted to relegate God to fiction, to allow Him neither transcendence nor immanence. Confining Him to this world in the role of Creator, and yet barring Him from presence in or concern with the daily affairs of men and women, it has, in short, not denied His existence but robbed Him of His very God-ness. This is why reverence and worship are unreal attitudes to most young people today. This is why they have little sense either of Judgment or Redemption

When we have left out the mystery, purged religion of the ineffable, and walled-in the imagination, we have made of religion a man-centered experience. But that is exactly what the Judeo-Christian faith is not, and cannot be. It must be a God-conscious experience or it is not true to itself at all.

## Need for "Holy Fear"

Reverence for God -- what our fathers called holy fear -- is the beginning of wisdom, the beginning of sanity, of true adjustment to Reality. All attempts to belong, to adjust, to "fit in", which leave out God are doomed to failure, for they take no cognizance of the real shape of the world we live in.

The urge of teen-agers to conform, the seeking after security in walls, must be led into knowledge and reality, into acceptance and insight into the real Facts of Life,

facts which are no less actual for being tangibly imperceptible. The role of guide be it parent, teacher, chaplain, is the role of the teacher of these facts, the role of enlarger and director. Such a guide must enlarge the instinct to love until it is great enough to experience God's love. He must direct the instinct for worship and emulation toward that which alone is worthy of worship and emulation. He must guide the urge to conformity toward conformity with reality, with the inexorable laws of the universe, with the will of God in which those laws take their origin.

### Ethics is Not Enough

Human moral codes are not strong enough bulwarks against the temptations that dwell within the conformity-cult. Reverence, a sense of the otherness of God and the concernedness of God -- these alone will suffice here. No one is going to stand up for a right that is no more than a vague and purely relative value of his own thinking.

The gang phenomenon is a judgment on our lack of presentation of the knowledge of the glory of God and of our belonging to Him. Young people don't want to belong only to themselves, they want something bigger and other-than-self in which to gain the perspective of the value of themselves.

### Vision of God

The Navy Chaplain has this task: to present the young man and woman entering the Navy with a vision of God. Unsophisticated youth have most easily grasped the meaning of the Judeo-Christian revelation of God. To present God simply doesn't require that one present a simple God. He isn't simple. He isn't understandable. But young adults do not require to understand Him. What they need is to see Him and belong to Him. When one has adjusted himself to God, he requires no other conformity to shield him.

### Present Reality

To the sound Jew, the Exodus is not merely prehistory, but present reality. The parted waters, the fire and cloud, and the commandments from the mountaintop have reached into his own life to guide and save and nourish. Here is dependable security of leadership and of belonging, so that he does not need the strong walls and pungent cooking fires of Egypt, and of bondage.

To the sound Christian, Christ is not just a good example, but God's glory revealed on his own horizon. The Gospel is the interpretation of God in our own terms.

Coming up against the Living God, in His utter magnificence and His amazing mercy, in His terrible righteousness and His incredible love, either Jew or Christian comes to know himself the child of God, member of a Family, designedly unique.

### Let There be Light

Show the youth the God Who judges, and not only that, but Who judges from within, more concerned with motives than with mere acts. Assure him that God cares enough to judge. Show him the God Who stretches forth His hand to heal and to save. (He wants salvation well enough; he conforms because he feels lost and afraid.) In the light of God's glory the youth will find himself revealed, and in the comforting shadow of that Hand he will find himself sustained. In that light and that sustenance the taproot of faith can grow strong, providing a security that dares dispense with walls. Finding his true relationship to this God, a man cannot be self-righteous but he can be himself

God is the ultimate environment and end of every man. Adjustment to that fact, and to His will, is the urgent adjustment he must make. When he is so adjusted, he may conform to his environment, or he may find that he must stand out against it. But it will be the righteousness of God which determines the issue, and the Grace of God by which man either bends or stands. Not the vagaries of his own desire nor the whims of the crowd will enslave him. In serving God he will in truth be free.

The young men and women who will have grown up in this "uprooted age" and who enter the Navy will be the Chaplain's opportunity. It is the "era," not the "group," which is his challenge. The future leaders of our nation must be free. This freedom comes under God and not under conformity per se. Parents and the Church at home will work with the young people before they leave for military service, and then our hope will transfer to the chaplain. Together we cannot be afraid.

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OUT OF THE DEPTHS Continued

broadened the horizons of my understanding of the methods and effects of Nazism.

### Modern Catacombs

That night, to escape Nazi spying, I met with several important Jewish leaders in the Rothschild Hospital. The Hospital served as a sort of catacombs from the modern Nero. From the leader I learned what the Wileys meant to the silent multitudes of terror-stricken, persecuted, proscribed, and helpless victims of Nazi brutality. They were, I was informed a beacon of light in the midst of darkness. They represented their country well. They were "Americans" beyond the usual political formulae and connotations, they inspired hope in flagging the spirits and helped rescue precious human beings, within the limits of their legal rights and privileges.

I returned to my hotel where I spent a restless night... Strange thoughts and feelings took possession of me. Here I was, a Rabbi--a Teacher and Preacher in Israel-whose calling stood for saving and ennobling human souls-safe even in Naziland by virtue of an American passport-comfortably ensconced in the best Vienna hotel-free to come and go as I pleased, .... What have I done so far to rescue a single human being? The Wileys as laymen were doing God's work.... It was not the word but the deed that counted! And I remembered the saying of our Fathers- "He who saves one human being, it will be counted unto him as if he saved an entire Universe."

It was early in the morning when I emerged cleansed and fortified in spirit. I would do my share whatever the consequences. True, on two occasions I was in mortal danger, but men and women were saved....

### Inner Agony

I returned to America for the High Holy Days. On Kol Nidre Night (the eve of the Day of Atonement) I preached on "Sin and Redemption". The synagogue was filled, the pulpit was bedecked with flowers, the lights were shining brightly and the worshippers were dressed in their best. The liturgical music was beautiful and inspiring. The air was filled with expectancy.

In previous years, Kol Nidre Night-the holiest on our religious calendar-had made me tremble with excitement. Eyes and ears were on me. The sermon was to give meaning to the deepest religiosity evoked on that night. It was not so that year. I was annoyed by the usual remarks after the service: an excellent sermon; a moving address; an enjoyable evening, etc.

As for myself, I was plunged into depths of inner agony. Was this the maximum that religion was capable of yielding in this hour of a world at crossroads? What did these people know of the persecution, enslavement of body and spirit that took place at this very moment in totalitarian states? Will the thrilling music of the choir bring freedom to the oppressed? Will my carefully wrought phrases save a single man from tyranny and utter destruction? I felt inwardly as I had on that memorable night in Vienna. I knew that I was at the end of my ministry unless it became a part of the struggle for emancipation. Moses, I said to myself, left the princely surroundings of the palace to go out unto his bretheren.

I rivited my mind and soul to the proposition that Totalitarianism meant to enslave mankind physically and

snuff out the light of man's spirit. I knew that sooner or later we would have to come to grips with the issues between light and darkness, freedom and slavery, that man would have to take up arms in the defense of his inalienable rights, to pursue his quest for truth and the divinity within him. I knew it. I felt it. I asked myself how I could best serve in the interest of ultimate freedom, peace, and truth. Then I decided to become part of it. This I knew would help me to emerge from the depths in which I found myself....

Quest Is Found

One morning, I found the answer to my inner quest. I made application for a commission in the Chaplains Corps of the United States Navy. Since that moment I have been in and of the struggle for freedom. I am in the market place where men and women suffer because of the disruption of their normal pursuits and lives in the cause of freedom. I have seen cemeteries in many lands where neat rows of white Crosses, interspersed with Stars of David, spoke silently of the full last measure of devotion given in this gigantic struggle.

In these twilight years of mental and spiritual confusion--when man struggles to emerge free for all time, with none to make him afraid, with men of good will strive to build a world based on truth and loving-kindness and consideration for one another, I feel inwardly at peace in the midst of the fighters and battlers for human dignity and the ultimate brotherhood of man under the Father of God.

I am out of the depths since, as a Chaplain, I became part of the active drama in which man continues his ascent to his appointed destiny as a child of the Ever-living God!

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Motivated by the Chaplains Bulletin account of the Layman's Movement on prayer cards in eating halls, Chaplain Ross H. Trower got busy winning interest at his station. With the assist of willing hands, several large cards were made and painted to be placed in the mess halls at the Naval Mine Depot in Virginia. The picture shows the formal presentation of the plaque to the Assistant-Officer-in-Charge, LCDR L. H. Collier, USN, at the left. Next is CHPCLK R. D. Sprayberry, USN, Commissary Officer; to his right, BMC E. A. McEnaney, USN, Chief Master at Arms; and at the right, LT R. H. Trower, ChC, USN, Depot Chaplain.

"The members of the command like to be reminded of the grateful attitudes which they learned in early life at home and sometimes now have forgotten," says Chaplain Trower. There have been a considerable number of appreciative comments made about the presence of the prayers in the dining areas.

THE CAUSE WE SERVE Continued

God's creative fingers: intellects forged for truths and wills for good and touched with the majesty of choice? For one hundred and eighty years now Navy chaplains have done this and done it well, I think. They have themselves seen and taught others that truth is truth whether it spouts from a test tube, trembles between the jaws of a calipers leaps from a mathematical equation or stands firm and luminous in divine revelation.

The Chaplain's Responsibility

To me, a chaplain must be obsessed with truth..the conformity of mind with reality...the reality of God, the nobility of country, the honor of the Navy, the sanctity of person. These are the realities that a chaplain by his very comission must all his life shout from the house tops, or more nautically, from the crow's nest.

One hundred and eighty years! Not a long time as some Navies go but it's approximately the life span of our nation. Through all those decades Navy chaplains have striven effectively to be reasonable about the things of God and the things of man. If you trail back through the corridors of the years you will find relatively little of the spectacular in the lives of thousands of Navy chaplains but much that is quietly noble and much that is beautiful.

Normally, the chaplancy is not the arena for the spectacular. You can find pages bright with chaplain heroes but more often than the sudden martyrdom of the hero you will encounter the slow martyrdom of the man who loves God and his fellowman above all else...even himself. You will find more of prayer than of plaudit, more of humility than of heroics, more the silence than the shouting...which is as it should be, I think.

Men who follow God closely must love quiet places as he does, the vast silences of the sea, the deep bins and closets of men's souls. That is the way it must be with men who can, on this one hundred and eightieth calendar year of their being, pray:

> Almighty God:
> Let us know you deeply as we must before we can tell others about you. With that knowledge let us love you as we must before we can set the hearts of others on fire. Teach us to pray that we may teach others what we have learned so hardly in prayer. May we understand that no man is a failure who lives with your love in his heart and your name on his lips. And give us O God, another one hundred and eighty years of loyalty to you and the country and the Navy we both love, in
>
> THE CAUSE WE SERVE,
> AMEN

EDITOR'S NOTE: Chaplain Rosso has the distinction of being the first Roman Catholic Chaplain of the Regular Navy to be selected for the rank of Rear Admiral while on active duty. His selection to this rank was approved by the President on 1 Aug 1955.

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CHANGES IN CHAPLAINS DIVISION

LCDR Francis P. Adams, CHC, USNR, has assumed the responsibility of the Reserve Desk at the Chaplains Division (Pers J122) relieving CDR Francis L. McGann, CHC, USN. Chaplain McGann will report to the USS Forestal (CVA-59). LCDR Richard A. Cahill, CHC, USN, will relieve CDR Joseph J. Tubbs as Head of the Logistics Branch, Pers J13.